

BASHAN COMMUNICATOR



"Then said He unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Matthew 13:52.

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THE HOLY SPIRIT

Part I

FOR the next several issues of the COMMUNICATOR, we shall concentrate on the weighty topic of the Holy Spirit. Of much significance and great consequence to us at this time are these divinely inspired words: "The omnipotent power of the Holy Spirit is the defense of every contrite soul."—DA 490:5.

Men talk of the Holy Spirit—He is the Comforter, He is to lead us into all Truth, He is to convict us of sins and of judgment soon to come, He is to help us in every time of need, He is to deliver us from all evil, He is to purify our hearts, He is to inspire us to perform miracles and speak in tongues. These and many more are the functions of the Holy Spirit. Many have talked and prayed and worked for these gifts, and believed that in so doing, they are the recipients of the Holy Spirit. But since their works and their lives are counterproductive of the fruits of the Holy Spirit, what they possess is not the true, the genuine, but a false and spurious spirit. Sadly, though, they continue on with their deception that they are in possession of the Holy Spirit. How can we be sure that we have the genuine, the true, the only Holy Spirit working in our lives? Only Inspiration can give us the

answer.

As there are laws governing God's creative works, so there are laws governing the impartation of this important gift, and God's vanguard Association must know and understand these laws in order for them intelligently to receive this gift.

Then, Beloved, do not lightly read over the following passages. Stay with them until you understand each one. Let not a line or a word escape your attention. Prayerfully ponder every sentence. If you are in earnest to know what role the Holy Spirit has in your soul's salvation, then at the end of this series, a new and vibrant experience will be yours, thus putting you in living connection with our Best Friend—the Holy Spirit.

Ponder carefully and prayerfully the following bound-up testimony, published in 1965 in the Association's Sabbath School Quarterly, Volume 3, Number 2.

The Gift of The Holy Spirit

“. . . He gives the Holy Spirit to help in every strait, to *strengthen our hope and assurance, to illuminate our minds and purify our hearts.*"—ChS 253, 254.

Jesus “. . . died on the cross as a sacrifice for the world, and *through* this sacrifice comes the greatest blessing that God could bestow—the gift of the Holy Spirit. *This blessing is for all who will receive Christ.*”—SD 242:1.

“. . . The Lord *assures those that ask* Him that He will give them the Holy Spirit.”—ISM 329:1.

“. . . He has given the Holy Spirit to be in Christ’s stead in every place where help is needed. . . .”—2SM 123:4.

“. . . The gift of His Holy Spirit, *rich, full, and abundant*, is to be to His church as an encompassing wall of fire, which the powers of hell shall not prevail against. . . .”—TM 18:2.

“Christ has promised the gift of the Holy Spirit to His church, and the *promise belongs to us* as much as to the first disciples. But like every other promise, it is *given on conditions*. . . .”—DA 672:1.

“Christ promised that the Holy Spirit should *abide with those who wrestle for victory over sin*, to demonstrate the power of divine might by *endowing the human agent with supernatural strength* and instructing the ignorant in the mysteries of the kingdom of God. Of what avail would it be to us that the only begotten Son of God humbled Himself, endured the temptations of the wily foe, and

died, the just for the unjust, if the Spirit had not been given as a *constant, working, regenerating agent*, to make effectual in each individual case what has been wrought out by the world’s Redeemer?”—GW 286:1.

“The dispensation in which we are now living is to be, *to those that ask*, the dispensation of the Holy Spirit. *Ask for His blessing*. It is *time we were more intense in our devotion*. . . .”—TM 511:3.

“Just prior to His leaving His disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit. *This promise belongs as much to us as it did to them*, and yet how rarely it is *presented before the people, and its reception spoken of in the church*. In consequence of this silence upon this most important theme, what promise do we know less about *by its practical fulfillment* than this rich promise of the gift of the Holy Spirit, *whereby efficiency is to be given to all our spiritual labor*? The promise of the Holy Spirit is casually brought into our discourses, is incidentally touched upon, and that is all. Prophecies have been dwelt upon, doctrines have been expounded; but that which is essential to the church in order that they may grow in spiritual strength and efficiency, in order that the preaching may

carry conviction with it, and souls be converted to God, has been largely left out of ministerial effort. This subject has been set aside, as if some time in the future would be given to its consideration. Other blessings and privileges have been presented before the people until a desire has been awakened in the church for the attainment of the blessing promised of God; but the *impression concerning the Holy Spirit has been that this gift is not for the church now*, but that at some time in the future it would be necessary for the church to receive it.”—TM 174:1.

“In the great and measureless gift of the Holy Spirit are *contained all of heaven’s resources. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If all were willing to receive*, all would become filled with His Spirit.”—COL 419:1.

“... What gift could He bestow rich enough to signalize and grace His ascension to the mediatorial throne? It must be worthy of His greatness and His royalty. He determined to give His representative, the third person of the Godhead. This gift *could not be excelled*. He would *give all gifts in one*, and therefore the divine Spirit, that *converting, enlighten-*

ing, and sanctifying power, would be His donation. . . . It came with a fullness and power, as if for ages it had been restrained, but was now being poured forth upon the church. . . .”—ML 36:2.

“... Christ breathed on His disciples, and said, ‘Receive ye the Holy Ghost.’ This is *the great gift of heaven*. Christ imparted to them through the Spirit His own *sanctification*. He imbued them with His power, that they might win souls to the gospel. Henceforth Christ would *live through their faculties, and speak through their words*. . . .”—SD 294:2.

“God has *provided divine assistance for all the emergencies* to which our human resources are unequal. He gives the Holy Spirit *to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts*. He *provides opportunities and opens channels of working*. If His people are *watching the indications of His providence*, and are ready to co-operate with Him, they will see mighty results.”—PK 660:3.

“... There are many who believe and profess to claim the Lord’s promise; they *talk* about Christ and about the Holy Spirit, yet *receive no benefit*. They *do not surrender* the soul *to be guided and controlled* by the divine

agencies. We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people 'to will and to do of His good pleasure.' Phil. 2:13. But *many will not submit to this. They want to manage themselves.* This is why they do not receive the heavenly gift. *Only to those who wait humbly upon God, who watch for His guidance and grace,* is the Spirit given. The *power of God awaits their demand and reception.* This promised blessing, claimed by faith, *brings all other blessings in its train.* It is given according to the riches of the grace of Christ, and He is *ready to supply every soul according to the capacity to receive.*" —DA 672:1.

"Through the gift of the Holy Spirit the disciples were to receive a *marvelous power. . .*" —DA 821:2.

"As the divine endowment—the power of the Holy Spirit—was given to the disciples, so it *will today be given to all who seek aright. This power alone is able to make us wise unto salvation and to fit us for the courts above.* Christ wants to give us a blessing that *will make us holy.* 'These things have I spoken unto you,' He says, 'that My joy might remain in you, and that your joy might be full.' John 15:11. *Joy in the Holy Spirit is health-giving, life-giving joy.* In giving us His

Spirit, God gives us Himself, making Himself *a fountain of divine influences, to give health and life to the world.*" —7T 273:1.

"The voice of God was heard in answer to the petition of Christ, and this tells the sinner that His prayer will find a lodgment at the throne of the Father. The Holy Spirit *will be given to those who seek for its power and grace,* and *will help our infirmities* when we would have audience with God. Heaven is open to our petitions, and we are invited to come 'boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.' We are to come in faith, *believing that we shall obtain the very things we ask of Him* (ST, April 18, 1892)." —7-A BC 198, col. 1:2, col. 2:0.

"You have the word of the living God, and *for the asking you may have the gift of the Holy Spirit to make that word a power to those who believe and obey.* The Holy Spirit's work is to *guide into all truth.* When you depend on the word of the living God with heart and mind and soul, *the channel of communication will be unobstructed. Deep, earnest study of the word under the guidance of the Holy Spirit will give you fresh manna, and the same Spirit will make its use effectual. . .*" —6T 163:2.

“God does not ask us to do in our own strength the work before us. He has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts.”—ChS 253, 254.

“It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil and to impress His own character on His church. . . .”

“When the Spirit of God takes possession of the heart, it transforms the life. . . .”—ML 46:1, 2.

“ . . . Your simplicity and sincerity will be the highest eloquence, and your words will be registered in the books of heaven as fit words, which are like apples of gold in pictures of silver. God will make them a healing flood of heavenly influence, awakening conviction and desire, and Jesus will add His intercession to your prayers, and claim for the sinner the gift of the Holy Spirit, and pour it upon his soul. . . .”—SD 274:2.

“The presence of the Spirit with God’s workers will give the presentation of the truth a power that not

all the honor or glory of the world could give. The Spirit furnishes the strength that sustain striving, wrestling souls in every emergency, amidst the unfriendliness of relatives, the hatred of the world, and the realization of their own imperfections and mistakes.”—8T 22:2.

“ . . . He is more willing to give the Holy Spirit to them that ask Him than are parents to give good gifts to their children. The reason why the precious, important truth for this time is not powerful to save, is that we do not work in faith.

“We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more today. . . .”—5T 157, 158.

“ . . . The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children. For the baptism of the Spirit every worker should be pleading with God. . . .”—8T 22:1.

“God desires to refresh His people by the gift of the Holy Spirit, baptizing them anew in His love. There is no need for a dearth of the Spirit in the church. . . .”—9T 40:2.

“ . . . What we need is the quickening influence of the Holy Spirit of God. ‘Not by might, nor by power, but by My Spirit, saith the Lord of hosts.’ Pray without ceas-

ing, and *watch by working in accordance with your prayers*. As you pray, believe, trust in God. It is the time of the latter rain, when the Lord will give largely of His Spirit. *Be fervent in prayer, and watch in the Spirit.*”—TM 512:1.

“It would be surprising if there were not some, who, not being well-balanced in mind, have spoken and acted indiscreetly; for *when-ever and wherever the Lord works in giving a genuine blessing, a counterfeit is also revealed, in order to make of none effect the true work of God*. Therefore we need to be *exceedingly careful, and walk humbly before God*, that we may have spiritual eyesalve that we may *distinguish* the working of the Holy Spirit of God from the working of that spirit that would bring in wild license and fanaticism. ‘By their fruits ye shall know them.’ Matt. 7:20. *Those who are really beholding Christ will be changed into His image, even by the Spirit of the Lord, and will grow up to the full stature of men and women in Christ Jesus. The Holy Spirit of God will inspire men with love and purity; and refinement will be manifest in their characters.*”—ISM 142:1.

“...God has given the Holy Spirit to *those who have opened the door of their hearts to receive the heavenly gift*. But let them not

yield to the temptation afterward to believe that they have been deceived. Let them not say, ‘Because I feel darkness, and am oppressed with doubt, and never saw Satan’s power so manifest as now, therefore I was mistaken.’ *I warn you to be careful. Sow not one expression of doubt*. God has wrought for you, *bringing sound doctrines of truth into actual contact with the heart*. Blessing was given you, that it might *produce fruit in sound practices and upright character.*”—Id. 142:2.

“Upon this one gift—the gift of the Spirit—*all things hinge.*”—ITG 31:3, 4.

God “. . . is particularly anxious to give us the greatest gift—the gift of the Holy Spirit. Naturally, with this gift all other gifts are given. It was this gift that Solomon asked for, and with it he was liberally given all the other gifts. *Let us likewise pray for this great gift. It is just what God wants to give us if we will only wholeheartedly and honestly promise positively to use the gift in the way He would have us use it.*”—ITG 31:2:3.

“... The prayer of Christ that His church may be one as He was one with His Father *will finally be answered*. The rich dowry of the Holy Spirit will be given, and *through its constant supply to the people of God they will become*

witnesses in the world of the power of God unto salvation."—TM 50:1.

• Coming next: *Agency, Office, and Aid of the Holy Spirit.* □

ATMOSPHERIC CONDITIONS BEFORE THE FLOOD

The Effect Upon Man's Life-span

BEFORE the Flood, men routinely lived over 900 years. This seems so fantastic to modern man that some scholars have theorized that antediluvian man reckoned time different than we do. The theorists propose, for instance, that the antediluvians may have reckoned one of their years to have been the equivalent of between twelve to fourteen of our years, making a 900-year-old person anywhere from 64 to 75 years old according to our reckoning. Of course, this theory is completely speculative and attempts to explain away the mysterious longevity of the race that lived before the Flood.

Not long after the Flood, we find the recorded life-span of man dropping steadily. Noah, bred of antediluvian stock, lived 950 years, but his son, Shem, also of antediluvian stock, lived only 602 years. Shem's son, Arphaxad, lived 438 years, and by the time Abram was born, ten generations later, the life-span of his father, Terah, had declined to 205 years. (Consider this fascinating footnote: Noah lived

350 years after the Flood; and from the birth of Arphaxad two years after the Flood to the birth of Abram was 292 years, meaning that Noah lived 58 years after Abram's birth!) What diminished each generation's life-span? There are two outstanding reasons: one environmental, the other organic.

After the Flood, man changed from a vegetarian to an omnivorous (eating anything) diet. Flesh eating shortened man's life for more than one reason. Taking flesh into the human system results in production of urea, a substance the human body cannot use and must excrete. After the Flood, animals became increasingly diseased, making flesh a doubly risky food. Environmentally, the post-Flood earth was bombarded with ultraviolet radiation from the sun which helped to drastically shorten man's life-span and was the result of the breakdown of the earth's solar radiation filter.

First let us examine man's diet before and after the Flood. Before the Flood, there was a balance between the elements of nature: soil, water, air, and sunlight. After

man's fall and before the Flood, he ate food that was nearly perfect. There were no pollutants that plants could absorb and transmit to humans. The air was untainted by either natural pollution (such as sulfur from volcanic eruptions) or man-made pollution. The crystalline water was unpolluted and life-giving. The sun's ultraviolet rays were filtered before entering the lower atmosphere and reaching the earth's surface. Plants grew strong and lush due to the fertility of soil in which nutrients were balanced. (The importance of mineral balances in the soil is difficult to overstate. For instance, the soil will not release certain minerals unless other minerals are present. Interestingly, the human system functions similarly.) Since the soil was perfectly balanced, productivity was tremendous. The produce was abundant with minerals, vitamins, and enzymes. The Edenic world was, in short, a perfect world, as Inspiration attests.

"As the earth came forth from the hand of its Maker, it was exceedingly beautiful. Its surface was diversified with mountains, hills, and plains, interspersed with noble rivers and lovely lakes; but the hills and mountains were not abrupt and rugged, abounding in terrific steepes and frightful chasms, as they now do; the sharp, ragged edges of

earth's rocky framework were buried beneath the fruitful soil, which everywhere produced a luxuriant growth of verdure. There were no loathsome swamps or barren deserts. Graceful shrubs and delicate flowers greeted the eye at every turn. The heights were crowned with trees more majestic than any that now exist. The air, untainted by foul miasma, was clear and healthful. The entire landscape outvied in beauty the decorated grounds of the proudest palace. The angelic host viewed the scene with delight, and rejoiced at the wonderful works of God."—PP 44:2.

Man's original diet was simple and healthful.

"He who created man and who understands his needs appointed Adam his food. 'Behold,' He said, 'I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food.' "

—CDF 81:1. Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also "the herb of the field." The "herb[s] of the field" are translated "wild plants." According to Inspiration, man was given the "herb of the field" after his fall, not before (MH 296:0).

Although the earth was sub-

jected to its first curse after the fall of man, this curse was felt lightly. (The second curse was pronounced by God upon the earth due to Cain's slaying Abel. See Genesis 4:11, 12. The third curse came after the Flood. See *Patriarchs and Prophets*, page 107:4.) "In the days of Noah a double curse was resting upon the earth in consequence of Adam's transgression and of the murder committed by Cain. Yet this had not greatly changed the face of nature. There were evident tokens of decay, but the earth was still rich and beautiful in the gifts of God's providence. The hills were crowned with majestic trees supporting the fruit-laden branches of the vine. The vast, gardenlike plains were clothed with verdure, and sweet with the fragrance of a thousand flowers. The fruits of the earth were in great variety, and almost without limit. The trees far surpassed in size, beauty, and perfect proportion any now to be found; their wood was of fine grain and hard substance, closely resembling stone, and hardly less enduring. Gold, silver, and precious stones existed in abundance.

"The human race yet retained much of its early vigor. But a few generations had passed since Adam had access to the tree which was to prolong life; and man's existence was still measured by centuries."—

PP 90:1, 2.

Was Flesh Used Before the Flood?

Was flesh used before the Flood? The answer is found in *Patriarchs and Prophets*, page 92:0: "They [the antediluvians] delighted in destroying the life of animals; and the use of flesh for food rendered them still more cruel and bloodthirsty, until they came to regard human life with astonishing indifference." Since this obviously refers to the sons of men, the sons of God must still have been on a vegetable diet. Man was not given divine permission to eat flesh until after the Flood, and then, only to shorten the life-spans of men who otherwise would have lived long and wicked years.

It is enlightening to note the effect of flesh upon the human system, particularly its effect upon the emotions. Flesh is highly concentrated protein, and when taken into the human system results in the production of urea. Urea is a waste product and when taken into the human system, requires extra efforts by the kidneys and liver to excrete. Ruminants (animals with more than one stomach) can metabolize urea as protein, while animals with only one stomach, such as horses and swine, cannot utilize

it. When humans eat meat, they are consuming large amounts of urea. Having only one stomach, humans cannot use it. (Urea is the main ingredient of urine, a waste product; by ingesting urea through meat, one is poisoning the human system.)

In attempting to metabolize this highly concentrated food, the system goes into high gear, often producing emotional and physical hyperactivity. Nutritionists who promote meat-eating try to dispute the evidence that a high-protein, high-meat diet burdens the kidneys; but even so, they are aware that people with kidney problems should minimize meat or eliminate it from their diets.

Some wrestlers and weight lifters eat raw meat in order to increase their aggressiveness, indicating that meat is unhealthfully stimulating. The great violence of earth's inhabitants before the Flood was caused in some measure by flesh-eating. In fact, so depraved and violent were the antediluvians that they practiced human sacrifice (PP 99:2). Despite their horrific course of violence and their departure from the original diet, the flesh-eating antediluvians were afforded a large measure of health because of the fertility of the soil, the nutrient-rich food they consumed, and because the race was still young. The world

before the Flood, therefore, was blessed with health to a very large degree not only because the race was young, but because of the earth's vigor and productivity.

“The Firmament”— What Was It?

In his explanation of the pre-Flood atmospheric water canopy, Brother Houteff either quotes verses containing the word “firmament” or refers to it 16 times. Obviously this is an important word to understand in relation to the study of the ancient world's water canopy. A closer examination of the word reveals some fascinating information in line with Inspiration.

The first mention of firmament in the Bible is in Genesis 1:6, 7. “And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.” A careful study of these verses shows that there are two areas of water—“the waters which were under the firmament,” and “the waters which were above the firmament,” hence the need to “divide the waters from the waters.” The firmament, then, was

the sky, and served to divide the earth's waters from the atmospheric waters. This is supported by the Hebrew words TEHOM and MABBUL. TEHOM is usually translated "the deep." S. R. Driver in his work *The Book of Genesis*, says that this word, MABBUL, would have a different meaning to the ancient writer than to us and would be taken to mean the "primitive undivided waters, the huge watery mass which the writer conceived as enveloping the earth."

MABBUL, is a specific Hebrew word to designate the waters above, and was used almost as a proper name, much the same as we would refer to New York or Los Angeles. While MABBUL does not appear in Genesis 1, it is used in the Flood account and in subsequent Old Testament passages in which the writers look back upon the earth's water canopy. Writing in 1961, the Biblical scholar von Rad stated, "An understanding . . . of the Flood depends materially on the correct translation of the word MABBUL. MABBUL . . . is a technical term for a part of the world structure, namely the heavenly ocean. This heavenly sea, which is above the firmament (raqia), empties downward. . . . When the heavenly ocean breaks forth upon the earth below, and the primeval sea beneath the earth, which is re-

strained by God, now freed from its bonds, gushes up through yawning chasms onto the earth, then there is a destruction of the entire . . . system. . . . The two halves of the chaotic primeval sea, separated—the one up, the other below—by God's creative government, are again united; Creation begins to sink again into chaos. Here the catastrophe, therefore, concerns not only men and beasts . . . but the earth—indeed, the entire cosmos."

Based on this translation of the word MABBUL, then, the following texts, which use the word flood, fit more closely into the picture of ancient history as painted by Inspiration.

Gen. 6:17: "*And, behold, I, even I, do bring MABBUL upon the earth. . . .*"

Gen. 7:6: "*And Noah was six hundred years old when MABBUL of waters came upon the earth.*"

Gen. 7:17: "*And MABBUL was forty days upon the earth. . . .*"

Gen. 9:28: "*And Noah lived after MABBUL three hundred and fifty years.*"

The word MABBUL is also used in Psalm 29:10: "The LORD sat enthroned over MABBUL, the LORD is enthroned as King forever." The apostle Peter looked back upon the Flood and said, ". . . by the word of God the heavens were of old,

and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." 2 Pet. 3:5, 6. Both Peter and the psalmist correctly recalled the age when the earth was in balance and the heavenly water, MABBUL, were above the earth.

That the canopy—MABBUL—no longer exists is seen from Genesis 9:11, 15: "And I will establish My covenant with you; neither shall all flesh be cut off any more by MABBUL; neither shall there any more be MABBUL to destroy the earth . . . MABBUL shall no more . . . destroy all flesh." Significantly, the same canopy that protected the antediluvians from the sun became their destruction because of their rejection of Noah's message.

Atmospheric Conditions Before the Flood

Besides the antediluvians' nutrient-rich diet, the atmosphere itself, though somewhat changed from Creation, still protected man to a large extent from the sun. The sun's rays contain ultraviolet light which in a limited quantity is healthful but which can be deadly if excessive. Ultraviolet rays are tiny light waves which can penetrate the first 1-2 millimeter of skin but are stopped by all clothing. The

brighter the day and the fewer the clouds, the more ultraviolet light reaches the earth. At higher elevations such as mountainous areas, more ultraviolet light reaches the earth than at lower elevations.

Water and especially snow can reflect ultraviolet light, while dull objects like grass or soil reflect little. People who spend most of their time outside, like farmers, receive much more ultraviolet light than office workers, for instance. A certain amount of sunshine is beneficial, and necessary for the body to produce Vitamin D. It also improves the appetite (perhaps the reason that people say food tastes so good outdoors) and cutaneous (skin) circulation. Sunlight also kills bacteria and virus—probably the background of the old admonition to throw open the windows and let in the sunlight. Sunlight, though, can also cause serious health problems if one is exposed excessively to it.

Ultraviolet light is the most common cause of skin cancer. Farmers get five times as much skin cancer as indoor workers. The body reacts to ultraviolet light by producing more melanin, a skin substance which makes people lighter or darker depending on its quantity in the skin.

Among lighter people, the skin tans in a natural protective re-

sponse to ultraviolet light. In recent years, much has been written about the tanning craze that has swept the world. While light-complexioned people may think they look better with "a little color," achieving this by roasting in the summer sun greatly increases the risk of skin cancer.

Since skin cancer often results from what would even be considered "normal" exposure to the sun, deliberate overexposure by tanning does tremendous damage to the skin. "Many people suffer from severe skin reaction after exposure to very small amounts of ultraviolet light. For example, some people develop cold sores (herpes simplex), some develop hives whereas others may develop eczema-like lesions. Many of these people find complete relief and tolerate large amounts of ultraviolet light if they apply a 'sun screen' ointment before exposure."—*Encyclopedia Britannica*, Vol. 14, p. 84.

Overexposure to the sun today can create serious health risks, but there was no risk from the sun before the Flood because of the filtering action of the earth's atmospheric screen. In Tract 9, "*Behold, I Make All Things New*," pages 22 to 25, Brother Houteff expands our knowledge of this sky screen.

"In the beginning, let us remem-

ber, 'the Lord God had not caused it to rain upon the earth' (Gen. 2:5), and water was 'above the firmament' as well as 'under the firmament'; and the firmament, He called 'Heaven.' Gen. 1:7, 8. These divided waters could not be the water in the clouds, which now serves to water the earth, for the upper waters were not in the midst of the firmament, as are the clouds, but above it. So just as the earth was surrounded by the firmament, so also was the firmament surrounded by the water. The earth was, in other words, twice enveloped—first by the firmament; then by water.

"Since both the firmament and the water were transparent, and the water formed just a thin blanket around the firmament, the sun's rays shone on the earth just as brightly then as they do now. And since, too, the rays of the sun at that time hit the water before they were cooled off by passing through the heavy sheet of atmosphere, they were hotter when they reached the water above the firmament than they are now under the firmament when they reach the earth. Being first diffused by the water, the rays made it hot; in turn, by circulating around the firmament, the hot water warmed the earth evenly everywhere—at the poles as well as at the equator. The only variation

in temperature was incident to presence of light (day) and absence of light (night). Consequently, then, as now, the night was cooler than the day. But as this condition no longer prevails, obviously at some time a cataclysm caused the breakdown of earth's heating system.

"In the beginning, the now frozen regions of the poles flourished with vegetation and abounded with animals which geologists now find preserved in the ice. Who, then, could doubt that the water 'above the firmament' was the earth's heat-equalizing system? But as soon as the water, in fulfillment of Noah's prediction, began to come down—in fact, even before it had any chance to descend to the lower places of the earth—this natural thermostatic system was quickly broken down, and the rain, as it fell on the earth, froze so suddenly in the polar regions that the animals while yet alive froze with it: they evidently had not time even to swallow their food, as is actually established by various archeological exhumations.

"The earth, now being without its heat-equalizing system, is affected with intense heat whenever the sun is in such a position as to send its rays through the least thickness of atmosphere, as is the case at noonday, when the sun

shines straight down instead of on a slant; and with even intenser heat whenever there is a density of atmosphere, such as is caused by humidity and low altitude [clouds]; whereas conditions opposite to these, bring an opposite extreme. These fluctuating, uncomfortable atmospheric extremes, brought about by the Flood, are just another of the results of the curses which followed man's unbelief in Divine warnings and reproofs, and his disobedience to God's commandments."—9Tr. 22-25.

The pre-Flood earth was protected from the debilitating effects of the sun by its "heat-equalizing system." Man did not have to contend with the adverse biological effects of unscreened solar radiation. We find no record of skin cancer and cataracts (in part caused by overexposure to bright sunlight).

We have examined two important reasons why the antediluvians lived so long. Their nutrient-rich diet, full of life-giving enzymes, vitamins, and minerals was one important reason. The other reason for their longevity was the canopy that filtered the sun's rays and was also a heat-equalizer. With the continued chemical pollution of man's food supply and the steady breakdown of the remaining atmospheric ozone screen it is sur-

prising that man today lives as long as he does.

What Does the Future Look Like?

What is the outlook for the future? The prophet Micah looked forward to the establishment of God's Kingdom and declared, "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom

shall come to the daughter of Jerusalem." Mic. 4:8. What a glad and glorious day is coming! Here is portrayed the solution to all the world's problems: the setting up of God's Kingdom. This Kingdom, which Daniel said would stand forever, begins the process of restoration which will culminate in the ushering in of the New Earth—an earth of beauty, perfection, health, peace, plenty, and everlasting harmony and holiness.

—Jeriel Bingham □

“THE HOLY SCRIPTURES

“HOW SHALL WE SEARCH THE SCRIPTURES?

“**I**N searching the Scriptures you are not to endeavor to interpret their utterances so as to agree with your preconceived ideas, but come as a learner to understand the foundation principles of the faith of Christ. With eager interest, with fervent prayer, come to the word of God, that you may know what is truth, manifesting the same spirit as did Nathaniel when he earnestly besought the Lord that he might know the truth. Light will come to every earnest seeker for truth, as it came to Nathaniel. Jesus saw him as he bowed in prayer under the fig tree, and while he was still petitioning

for light, the messenger came to call him, and to lead him to the Source of all light.”—CSW 25, 26.

“How Shall We Search the Scriptures?

“How shall we search the Scriptures in order to understand what they teach? We should come to the investigation of God's word with a contrite heart, a teachable and prayerful spirit. We are not to think, as did the Jews, that our own ideas and opinions are infallible; nor with the papists, that certain individuals are the sole guardians of truth and knowledge, that

men have no right to search the Scriptures for themselves, but must accept the explanations given by the fathers of the church. We should not study the Bible for the purpose of sustaining our preconceived opinions, but with the single object of learning what God has said.

“Some have feared that if in even a single point they acknowledge themselves in error, other minds would be led to doubt the whole theory of truth. Therefore they have felt that investigation should not be permitted, that it would tend to dissension and disunion. But if such is to be the result of investigation, the sooner it comes the better. If there are those whose faith in God’s word will not stand the test of an investigation of the Scriptures, the sooner they are revealed the better; for then the way will be opened to show them their error. We cannot hold that a position once taken, an idea once advocated, is not, under any circumstances, to be relinquished. There is but One who is infallible—He who is the Way, the Truth, and the Life.

“Those who allow prejudice to bar the mind against the reception of truth cannot receive the divine enlightenment. Yet, when a view of Scripture is presented, many do not ask, Is it true—in harmony with

God’s word? but, By whom is it advocated? and unless it comes through the very channel that pleases them, they do not accept it. So thoroughly satisfied are they with their own ideas that they will not examine the Scripture evidence with a desire to learn, but refuse to be interested, merely because of their prejudices.

“The Lord often works where we least expect Him; He surprises us by revealing His power through instruments of His own choice, while He passes by the men to whom we have looked as those through whom light should come. God desires us to receive the truth upon its own merits—because it is truth.”—TM 105, 106.

“God works through those who hear and obey His voice, those who will, if need be, speak unpalatable truths, those who do not fear to reprove popular sins. The reason why He does not oftener choose men of learning and high position to lead out in reform movements is that they trust to their creeds, theories, and theological systems, and feel no need to be taught of God. Only those who have a personal connection with the Source of wisdom are able to understand or explain the Scriptures. Men who have little of the learning of the schools are sometimes called to declare the truth, not because they

are unlearned, but because they are not too self-sufficient to be taught of God. They learn in the school of Christ, and their humility and obedience make them great. In committing to them a knowledge of His truth, God confers upon them an honor, in comparison with which earthly honor and human greatness sink into insignificance.”
—GC 455, 456.

“Searching the Scriptures

“Scripture is the key that unlocks Scripture. The suppositions of men are worthless. Great care is to be exercised, lest human fallacies be brought in. Every student is to be educated to give a clear exposition of the Word, according to the example Christ has given in His teaching. He said nothing to gratify curiosity or to stimulate selfish ambition. He did not deal in abstract theories, but in that which is essential to the development of character, that which will enlarge man’s capacity for knowing God, and increase his power to do good. He spoke of those truths that relate to the conduct of life, and that unite man with eternity. We read that the common people heard Him gladly. The people ‘were astonished at His doctrine: for His word was with power.’ Luke 4:32.

“We need not tax our minds for

some farfetched explanation of the words of Scripture. Thus the Jewish teachers did. They quoted the ideas and traditions of the rabbis, confusing the minds of their hearers. They taught for doctrine the commandments of men. We are not to seek for revelations that have not been made in the Word of God. In the simplicity of Christ we are to present the plain teaching of the Bible. Men in high positions of trust in the world will be charmed by a plain, straightforward, scriptural statement of truth.

“I have been instructed that the churches have not been advancing in a knowledge of the truth for this time, but that if the teachers of truth will take up the work clearly marked out in the Scriptures, the feet of many will be planted firmly on the platform of eternal truth. Many will know more than ever before of the truth that has been given for these last days. . . .”—UL 86:2-4.

“Written for the Common People

“Every child of God should be intelligent in the Scriptures, and able, by tracing the fulfillment of prophecy, to show our position in this world’s history. The Bible was written for the common people as well as for scholars, and is within

the comprehension of all. The great truths which underlie man's duty to his fellowmen and to his Maker are clearly revealed; and those who really want the truth need make no mistake. The way is not left in uncertainty, as though we were standing where four roads met, not knowing which one to take. The truth is our guide; it is to us like a pillar of cloud by day and a pillar of fire by night.

"The many contradictory opinions in regard to what the Bible teaches do not arise from any obscurity in the book itself, but from blindness and prejudice on the part of interpreters. Men ignore the plain statements of the Bible to follow their own perverted reason. Priding themselves on their intellectual attainments, they overlook the simplicity of truth; they forsake the fountain of living waters to drink of the poisonous stream of error.—*Review and Herald*, Jan. 27, 1885."—CSW 23, 24.

"The great leaders of religious thought in this generation sound the praises and build the monuments of those who planted the seed of truth centuries ago. Do not many turn from this work to trample down the growth springing from the same seed today? The old cry is repeated, 'We know that God spake unto Moses; as for this fellow [Christ in the messenger He sends],

we know not from whence he is.' John 9:29. As in earlier ages, the special truths for this time are found, not with the ecclesiastical authorities, but with men and women who are not too learned or too wise to believe the word of God."—COL 79:1. (Italics and brackets belong to quotation.)

"I see no reason why the opinions of learned men and the so-called great men should be trusted in and exalted. Those who are connected with the infinite God are the only ones who make a proper use of their knowledge or of the talent entrusted to them by the omniscient Creator. No man can ever truly excel in knowledge and influence unless he is connected with the God of wisdom and power.

. . .

"The most profound intellects of the world, when not enlightened by God's Word, become bewildered and lost while trying to investigate the matters of science and revelation. The Creator and His works are beyond finite comprehension, and men conclude that because they cannot explain the works and ways of God from natural causes, the Bible history is not reliable. Many are so intent upon excluding God from the exercise of sovereign will and power in the established order of the universe, that they de-

mean men, the noblest of His creatures. The theories and speculations of philosophy would make us believe that man has come by slow degrees, not merely from a savage state, but from the very lowest form of the brute creation. They destroy man's dignity because they will not admit God's miraculous power.

"God has illuminated human intellects, and poured a flood of light on the world through discoveries in art and science. But those who view these from a merely human standpoint will most assuredly come to wrong conclusions. The thorns of error, skepticism, and infidelity are disguised by being covered with the garments of philosophy and science. Satan has devised this ingenious manner of winning souls away from the living God, away from the truth and religion. He exalts nature above nature's Creator.—Manuscript 4, May 22, 1899."—UL 156:2, 4, 5.

"Many think that they must consult commentaries on the Scriptures in order to understand the meaning of the word of God, and we would not take the position that commentaries should not be studied; but it will take much discernment to discover the truth of God under the mass of the words of men. How little has been done by the church as a body professing to believe the Bible, to gather up

the scattered jewels of God's word into one perfect chain of truth! The jewels of truth do not lie upon the surface, as many suppose. The master mind in the confederacy of evil is ever at work to keep the truth out of sight, and to bring into full view the opinions of great men. The enemy is doing all in his power to obscure heaven's light through educational processes; for he does not mean that men shall hear the voice of the Lord, saying, 'This is the way, walk ye in it.'"—FE 187, 188.

"God Does Not Change

"The message given man to proclaim in these last days is not to be amalgamated with worldly opinions. In these days of peril, nothing but obedience will keep man from apostasy. God has bestowed on man great light and many blessings. But unless this light and these blessings are received, they are no security against apostasy and disobedience. When those whom God has exalted to positions of high trust turn from Him to human wisdom, their light becomes darkness, and how great is that darkness! Their entrusted capabilities are a snare to them. They are become an offense to God. . . ."—UL 318:3.

"Jesus was among the lowly of the earth. He did not take His posi-

tion by the side of the learned rabbis or the rulers. He was not found among the potentates of earth, but among the lowly ones. The truth was never found among the majority. It was ever found among the minority.

“Great men and professedly very good men may do terrible deeds in their bigotry and self-exalted position, and flatter themselves that they are doing God service. It will not do to rely upon them. Truth, Bible truth, you and I want at any cost. Like the noble Bereans, we want to search the Scriptures daily, with earnest prayer, to know what is truth, and then obey the truth at any cost to ourselves, without reference to the great men or good men.—Letter 35, Nov. 6, 1877.”—TDWG 319:4, 6.

“There is positive danger that some who profess to believe the truth will be found in a position similar to that of the Jews. They take the ideas of the men they are associated with, not because by seaching the Scriptures they conscientiously accept the teachings in doctrine as truth. I entreat you to make God your trust; idolize no man, depend upon no man. Let not your love of man hold them in places of trust that they are not qualified to fill to the glory of God, for man is finite and erring, liable to be controlled by his own opin-

ions and feelings. Self-esteem and self-righteousness are coming in upon us, and many will fall because of unbelief and unrighteousness, for the grace of Christ is not ruling in the hearts of many. We are to be ever searching for the truth as for hidden treasures. . . .

“I have been shown that Jesus will reveal to us precious old truths in a new light, if we are ready to receive them; but they must be received in the very way in which the Lord shall choose to send them.—Manuscript 15, Nov. 1, 1888.”—Id. 314:4, 5.

“The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to ‘science falsely so called’ will not be the leaders then. Those who have trusted to intellect, genius, or talent will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking,

testing time will be disclosed to view.”—5T 80, 81.

“The Bible with its precious gems of truth was not written for the scholar alone. On the contrary, it was designed for the common people; and the interpretation given by the common people, when aided by the Holy Spirit, accords best

with the truth as it is in Jesus. The great truths necessary for salvation are made clear as the noon-day, and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God.”—Id. 331:2.

—M. J. Bingham. □

TEN COMMANDMENTS FOR THE TONGUE

LONG ago (so long that I have forgotten the time, the place, and the by whom), I heard a sermon on “The Ten Commandments for Your Tongue.” I jotted them down in my notebook, together with some of the preacher’s observations. Let us review them briefly.

1. *Thou shalt not gossip.* (Prov. 18:8.) Before any evil story whispered in the ear is passed on, it should be treated as the housewife treats apples for a pie—first peeled, then quartered, then cored, then what remains, liberally sugared.

2. *Thou shalt not use a multitude of empty words.* (Prov. 10:19.) Your tongue reveals the nature of your thinking and of your character. Justin said: “By examining the tongue of a patient physicians find out the diseases of the body, and philosophers the diseases of the mind.” The divine Master Himself

admonishes the children of men to “let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.”

3. *Thou shalt not boast.* (Prov. 27:2.) A small man makes long, loud boastings in order to center the spotlight of attention upon himself: the great man works quietly, silently polishing the beacon that it may guide the ship safely into the desired haven.

4. *Thou shalt not flatter.* (Prov. 26:28.) Someone has said that “flattery is like soft soap; it is ninety per cent lye.” And you can count on this ratio as being just about a hundred per cent correct. The words of the man—or woman—who would flatter you, according to the psalmist, who had a great deal of experience with that sort of thing, are “softer than oil, yet were they drawn swords.”

5. *Thou shalt not grumble.*

(Phil. 2:14.) The prescription for this malady is to saturate your life with loving-kindness. Let it enter every pore, and the process will make you stronger, more sympathetic, more beautiful, more constant, more helpful, and absolutely proof against the gnawing frets and worries that are worse than termites to eat out the soul of you.

6. *Thou shalt not backbite or slander.* (Ps. 64:3.) The tongue that backbites or slanders is the weapon that empties churches, pours streams of bickering humans into divorce court separators, fills our jails with wretched humanity, and lashes men and women into Satan's kingdom.

7. *Thou shalt not mock or make fun.* (Job 11:3.) Let us learn sympathy and give our fellows a helping hand instead of mockery, no matter how peculiar or odd they

may be. Remember, angels visit the earth in all kinds of guises.

8. *Thou shalt not lie.* (Ex. 20:16.) A ventriloquist told the first recorded lie in the Garden of Eden. Since then the practice has spread like a plague throughout the whole earth. Everyone hates a lying tongue. Scientists have invented a machine to detect it, but it will continue to flourish until the dreadful day of the Lord, when all lying tongues are silenced forever.

9. *Thou shalt not swear.* (Ex. 20:7.) Profanity is the official language of the devil's kingdom. Have no part in it, for it will disqualify you for heaven.

10. *Thou shalt not argue in anger.* (Hos. 7:16.) Whatever the provocation, remember that "silence is golden" and that "a soft answer turneth away wrath: but grievous words stir up anger."

—Selected



“UNWRAP YOUR NAPKIN”

SOMETIME ago in church the speaker quoted paragraph two of page forty of *Counsels on Stewardship*. I was sharply impressed anew with its impelling challenge. Upon rereading it at home afterwards, I was still the more moved by its challenge. I am going to quote it here, then put it in context

along with a long-ago warning from the True Witness.

The Quotation: “In the last extremity, before this work shall close, thousands will be cheerfully laid upon the altar. Men and women will feel it a blessed privilege to share in the work of preparing souls to stand in the great day of

God, and they will give hundreds as readily as dollars are given now.” —CS 40:2.

To be sure, in terms of Laodicean eschatological understanding, the frame of reference for this stirring challenge is Heaven’s climactic work for the world more than its “closing work for the church.” —3T 266:2.

However, the increasingly adverse and difficult circumstances which obtain in implementing the finishing of “the closing work for the church,” make the challenge of the quotation even more immediate and consequential to Davidians of the Bashan Vanguard, “the little company standing in the light” (5T 209:3), than for the Adventist in general in its extended and larger setting.

“The great day of God” begins, we know, with the “first stroke of the wrath of God” which, Inspiration warns, “the Church—the Lord’s sanctuary—[is] the first to feel.”—5T 211:2.

“The great day of God”—its first terrible stroke is the slaughter of Ezekiel 9, as the context of the aforementioned warning reveals.

Very obviously, therefore, “the last extremity” in its primary and most consequential and hence most urgent phase for Davidians and Laodiceans alike, is *hard* upon us *right now*. This “last extremity”

is in the main fourfold. It obtains (1) because of a dearth of whole-souled, consecrated, sacrificial covenantors (Ps. 50:5); (2) because of a crippling dearth of means, resulting in part from the dearth of sacrificial believers and in part from the ever-increasing cost of living on the one hand, and from the ever-decreasing value of the dollar on the other hand; (3) because of the self-interested private interpreters (soothsaying humbuggers) who are engendering civil-war hostilities which are immobilizing and bleeding divided Davidians; and (4) because of the massive walls of prejudice surrounding Laodicea.

Out of the still-plaguing unregeneracy of the Laodicean and Davidian heart, the diabolic one has dredged up this fourfold “last extremity” to make as difficult and discouraging as possible the resuming and finishing of “the closing work for the church”—the feeding of the flock from Bashan via the renewing of the fishing and hunting work (Jer. 16:16) on an all-encompassing scale.

Most relentlessly, he is working to prevent a single Davidian from becoming a *totally surrendered*, all-out covenantor by sacrifice—sacrifice of heart, head, hand, and pocketbook. For he knows full well that the vision, faith, and will, surrender and sacrifice of such David-

ians, *wholly given up* to the working of the Holy Spirit, "ready to do and to dare" (5T 81:2), will go through the devil's barricades like battering rams through paper walls; that no barriers of adverse circumstance he can erect can dismay, intimidate, thwart, discourage, or defeat them.

These truth-trothed, faith-filled, grace-groomed Davidians are the "elect" ones who "will feel it a blessed privilege to share in the work of preparing souls to stand in the great day of God, and will give hundreds as readily as dollars are given now."

Quotation in context: "If we indeed have the truth . . . , it must be carried, . . . To accomplish this work means is needed. I know that times are hard, money is not [in] plenty; but the truth *must be spread*, and money to spread it *must be placed* in the treasury. . . .

"... *many are doing literally nothing*, many more *so very little*, with *so great* a want of faith, that it is *next to nothing*. . . Shall we falter and become laggards now, in the very last scenes of this earth's history? My heart says, *No. No.* I cannot contemplate this question without a burning zeal to have the work go. We would not deny our faith, we would not deny Christ, *yet we shall do this unless we move forward* as the providence of God

opens the way.

"The work *must not stop* for want of means. More means *must be invested in it*. Brethren in America [today, some one hundred years later, it is Brethren also in Canada, the West Indies, England, Australia, Indonesia, Africa, wherever the message finds you], in the name of my Master I bid you *wake up!* You that are placing your talents of means in a napkin, and hiding them in the earth, who are [acquiring material possessions], God calls upon you, 'Sell that ye have, and give alms.' . . . *Make haste to dig out* your buried talents. If God has entrusted you with money, show yourselves faithful to your trust; UNWRAP YOUR NAPKIN, and send your talents to the exchangers. . . .

"In the last extremity, before this work shall close, thousands will be cheerfully laid upon the altar. Men and women will feel it a blessed privilege to share in the work of preparing souls to stand in the great day of God, and they will give hundreds as readily as dollars are given now.

"If the love of Christ were burning in the hearts of His professed people, we would see the same spirit manifested today. Did they but realize how near is the end of all work for the salvation of souls, they would *sacrifice their possession as freely as did the members*

of the early church. They would work for the advancement of God's cause *as earnestly as worldly men labor to acquire riches*. Tact and skill would be exercised, and earnest and unselfish labor put forth to acquire means, not to hoard, but *to pour into the treasury* of the Lord.

“What if some become poor in investing their means in the work? Christ for your sakes became poor; but you are securing for yourselves eternal riches, a treasure in heaven that faileth not. Your means is far safer there than if desposited in the bank, or invested in houses and lands. It is laid up in bags that wax not old. No thief can approach it, no fire consume it. . . .

“In obeying the Saviour's injunction, our example will preach louder than words. The highest display of the power of truth is seen when those who profess to believe it give evidence of their faith by their works. THOSE WHO BELIEVE THIS SOLEMN TRUTH SHOULD POSSESS SUCH A SPIRIT OF SELF-SACRIFICE AS WILL REBUKE THE WORLDLY AMBITION OF THE MONEY WORSHIPER.”—CS 39-41.

Brother, Sister Davidian, hear what the Spirit sayeth—to all: “. . . shall we falter. . . ? My heart says, *No. No.*

“More means must be invested. Brethren, . . . in the name of my

Master I bid you *wake up!*

“UNWRAP YOUR NAPKIN. . . .

“What if you become poor in investing. . . means in the work? Christ for your sakes became poor. . . .

“Those who believe this solemn truth should possess such a spirit of self-sacrifice as will rebuke the worldly ambition of the money worshiper.”

Before it is too late, may landed and/or propertied Bashan brethren lay to heart this long-ago WARNING from the True Witness:

*“Houses and lands will be of no use to the saints in the time of trouble, for they will have to flee before infuriated mobs, and at that time their possessions cannot be disposed of to advance the cause of present truth. I was shown that *it is the will of God* that the saints should *cut loose from every encumbrance before the time of trouble comes, and make a covenant with God through sacrifice*. If they have their property on the altar, and *earnestly inquire* of God for duty, He will teach them when to dispose of these things. Then they will be free in the time of trouble, and have no clogs to weigh them down.*

“I saw that if any held on to their property, and did not inquire of the Lord as to their duty, He would not make duty known, and

they would be permitted to keep their property, and in the time of trouble *it would come up before them like a mountain to crush them*, and they would try to dispose of it, but would not be able. I heard some mourn like this: 'The cause was languishing, God's people were starving for the truth, and *we made no effort to supply the lack*; now our property is useless. O that we had let it go, and laid up treasure in heaven!'

"I saw that a sacrifice did not increase, but it *decreased and was consumed*. I also saw that God had not required all of His people to dispose of their property at the same time, but if they desired to be taught, He would teach them, in a time of need, when to sell. Some have been required to dispose of their property in times past to sustain the advent cause, while others have been permitted to keep theirs until a time of need. Then, as the cause needs it, their duty is to sell."—CS 59, 60.

For the few who can bear the thought, a sacrifice *does not increase; it decreases until it is consumed*—GONE!

Christ sacrificed HIS ALL—was consumed for us. If we are like Him, we shall sacrifice our all—spend and be spent—for His

Truth, for Him, for His cause, for His lost sheep, and shall not worry about becoming poor.

Christ would not ask of me what He did not require of Himself. He became poor for me. By His grace, I have become poor for Him. In all modesty and candor, Brethren, I must humbly say that I claim *not a cent* I can call my own. All I possess, I have in trust. It is His—the Association's—for the upbuilding of His Kingdom.

Now, how much, do you think, He *gave* for you? Some or all?

Then how much, do you think, He *asks* of you? Some or all?

* * *

"... Let this be the language of your soul: 'There is nothing in the universe that I *fear so much* as that I *shall not know all my duty*, or that, *knowing*, I shall *fail to do it*.'"—5T 341:2.

May each of us, Brother, Sister, hear and heed duty's charge: "UNWRAP YOU NAPKIN."

So let us all unhesitatingly and happily "UNWRAP."

(Reprinted from BASHAN COMMUNIQUE, No. 4, October 1974, and edited by M. J. Bingham in 1987.) □



RECIPE FROM BASHAN'S KITCHEN

PECAN PATTIES

- | | |
|------------------------|-------------------------------|
| 1 c. pecans or walnuts | Dash garlic salt |
| 1 c. cold water | 1 c. rolled oats |
| 1 tbsp. soy sauce | 1 c. crumbled tofu (optional) |
| ½ tsp. onion salt | |

1. Grind nuts in food processor or roll them on bread board with rolling pin, until fine.
2. Combine ingredients in bowl. Make patties.
3. Drop on lightly oiled skillet.
4. Cook at medium temperature until nicely browned on both sides.
5. Cover while cooking.

“Respect Due to Cook

“I prize my seamstress, I value my copyist; but my cook, who knows well how to prepare the food to sustain life and nourish brain, bone, and muscle, fills the most important place among the helpers in my family.”—2T 370:2.

“It is a sacred duty for those who cook to learn how to prepare healthful food. Many souls are lost as the result of poor cookery. It takes thought and care to make good bread; but there is more religion in a loaf of good bread than many think. There are few really good cooks. Young women

think that it is menial to cook and do other kinds of housework, and for this reason many girls who marry and have the care of families have little idea of the duties devolving upon a wife and mother.

“Cooking is no mean science, and it is one of the most essential in practical life. It is a science that all women should learn, and it should be taught in a way to benefit the poorer classes. To make food appetizing and at the same time simple and nourishing, requires skill; but it can be done. Cooks should know how to pre-

pare simple food in a simple and healthful manner, and so that it will be found more palatable, as well as more wholesome, because of its simplicity.

“Every woman who is at the

head of a family and yet does not understand the art of healthful cookery should determine to learn that which is so essential to the well-being of her household.”—MH 302, 303. □



“For I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

“Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.”—2 Tim. 1:12, 13.

ERRATUM

- The BASHAN COMMUNICATOR, Volume 6, Number 1, page 30, column 2, paragraph 2, should read: “In truth, though, the statement is actually a declaration that they have stopped where the prophet, V. T. Houteff, stopped on *February* 5, 1955, when he died.”

- The BASHAN COMMUNICATOR, Volume 6, Number 1, page 48, column 1, paragraph 1, should read: “The 144,000 *are not*, themselves, the antitypical Apostolic council. Rather, the 144,000 are the antitypical Apostolic twelve who are responsible for appointing the antitypical council.”

- Inadvertently, the COMMUNICATORS from July 1982 to August 1984 were misnumbered. Please correct your personal copies as follows: Volume 2, Number 4, should be Volume 3, Number 1; Volume 2, Number 5, should be Volume 3, Number 2; Volume 2, Number 6, should be Volume 4, Number 1.

(All brackets and parentheses, and all emphases in quotations supplied if not otherwise indicated.)

KEY TO ABBREVIATIONS

7-A BC	The S.D.A. Bible Commentary, Volume 7-A
CDF	Counsels on Diet and Foods
ChS	Christian Service
COL	Christ's Object Lessons
CS	Counsels on Stewardship
CSW	Counsels on Sabbath School Work
DA	The Desire of Ages
FE	Fundamentals of Christian Education
GC	The Great Controversy
GW	Gospel Workers
MH	The Ministry of Healing
ML	My Life Today
PK	Prophets and Kings
PP	Patriarchs and Prophets
SD	Sons and Daughters of God
ST	Signs of the Times
1, 2SM	Selected Messages, Books 1 and 2
2-9T	Testimonies, Volumes 2 to 9
TDWG	This Day With God
ITG	Timely Greetings, Volume 1
TM	Testimonies to Ministers
9Tr.	"Behold, I Make All Things New," Tract 9
UL	The Upward Look

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